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John E. Zercher

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Evangelical
VISITOR

May 10, 1975

Letters to the editor

Crisis and Conversion

I was impressed by Edward Gilmore's article "Conversion — Crisis or Progression" in the March 25 issue.

I am concerned by the statement in his article: "We are being pressured with the idea that under proper nurture and instruction, our children could become a Christian without a crisis experience, or a knowledgeable encounter with the Lord Jesus Christ. An example is given of the minister's wife, who, her husband said, 'was a Christian from birth, because her parents were Christians, so that she did not need a 'crisis experience.'"

For myself, having had the advantage of a Christian home, of devoted parents from whom I received Christian training, and of several generations of Brethren in Christ ancestors, I could almost have boasted, as the Apostle Paul did (in Phil. 3:4) of his Hebrew background! But all of these advantages did not make me a Christian.

But on January 27, 1907 (a little more than two months before my eighth birthday) I went to the altar in the Highland Church in Ohio, and there I received a genuine experience of the new birth. It was a real "crisis experience." My life and interests were changed; and I could testify to truly having been born again!

I do not mean to imply that all experiences of conversion must be accompanied by great emotion; and I would

not attempt to suggest at what age a child might have sufficient understanding to intelligently take the step of accepting Christ as his personal Savior; but I would agree with Brother Gilmore when he says, "I believe that very early in years a normal child can experience a genuine 'crisis conversion'"; and certainly we need to retain this emphasis in our teaching, and this testimony in our Membership Covenant: "I witness to a personal experience of God's saving grace in my heart."

C. W. Boyer

Albany, N. Y.

Developing a Conscience

I followed with much appreciation the letters of protest aroused by the article in an earlier issue implying the use of less beef in the recipes solicited for the MCC cookbook. May I first confess that I used materials passed on to me and did not do original research. Had I done my own preparation, I might have come with a different suggestion.

My own personal concern is that we find ways to share of our abundance whether it be beef, pork, or mutton! The fact that we have in our barns and pastures an abundance of protein animal foods does not necessarily give us the right to eat gluttonously of our abundant resources while millions in other parts of the world are

starving. If only some more equitable means of distribution could be found!

My indignation is aroused by our uncaring assumption that our possession of abundant resources gives us the moral right to the profligate use of them and to the maintaining of a standard of living governed by the "Joneses" rather than by a deliberate Christ-like commitment to sharing the resources of the world.

If I have been wrong in the implication that we might use less beef in our menus, let me suggest that if our concern reaches beyond our own doors, we might occasionally satisfy our protein requirements with less expensive sources of supply than animal proteins. If the simplification of our lives were to begin with the provision of less expensive foods, perhaps we would have begun to bring our *wants* and *needs* into more nearly Christian focus.

Yours for good eating even though it be spinach soup!

Miriam A. Bowers

Grantham, Pa.

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Evangelical Visitor

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Editorial

Called to Obedience

THE FOUNDERS of the Brethren in Christ took the world seriously. They took it more seriously than did some of their contemporaries. In fact, more seriously than do their children. To them the world was one of the triple threats to the Christian life. The other two were the flesh and the devil.

The seriousness with which these early brethren took the world is reflected in the efforts they took to define the Christian's relation to it. These efforts were expressed in brotherly counsel and official actions regarding vocations, associations, dress, relation to government, and life style in general.

As the early consensus began to weaken, rules and regulations became more detailed and explicit. This had overtones of legalism. The change from a rural to an urban culture and from an agrarian economy to an industrial one brought issues which the rigidity of the pattern could not adequately meet.

The response to these changes was to test specifics by the Scriptures with the result that in many cases principles rather than specifics were seen as the biblical approach. The church then chose to turn to principles rather than specifics in speaking to the question of the Christian and the world. But this has not been without its peril.

Where specifics can lead to legalism, principles can lead to abundance of words but a scarcity of action. It is easy to speak of stewardship but much more difficult to convert principles to life styles. Temperance will be recognized as an essential Christian principle. What it means in respect to alcohol and eating is a more sensitive area. All will affirm the principle of modesty but to apply it is something else. It is easy to quote "Render unto Caesar the things that are Caesar's and to God the things that are God's." It is not nearly so easy to decide what is Caesar's and what is God's and then live by this decision.

Obedience does not consist in the holding of biblical principles but in the conversion of these principles into practice. The church has not fulfilled its prophetic or pastoral ministry when it proclaims biblical principles. It must assist in the application of these principles to the Christian life and encourage their observance in obedience.

One of the marks of brotherhood is a common search for the meaning of obedience in each generation and in the particular setting. The New Testament pattern of the early church counselling together under the guidance of the Holy Spirit could well be ours. Like them, it should be possible to find patterns of obedience which "seem good to us and the Holy Spirit."

The church will have the opportunity to experience at the congregational level this brotherhood search and discovery. The third book in the Heritage Series will be available for study in our Sunday schools at the adult and senior high level during the September-November quarter.

The book, titled *Called to Obedience*, has been written by Owen H. Alderfer. Brother Alderfer is well qualified to write this text. As a historian, he understands the church's past. As a churchman and ten years as Secretary of the General Conference, he understands its present direction. As a sensitive Christian and Bible student, he asks the kind of questions regarding obedience which we all should be asking.

The text is biblical; examining tradition and present practice in the light of Scripture.

The peril of conformity to the world is compounded because we are to be in the world but not of it. The danger is an ever present one.

It would be a great blessing to our brotherhood if in all of our Sunday schools our youth and adults would study during the Fall Quarter what it means to be obedient; what it means to be in the world but not of it; and what it means to not be conformed to it.

We are reminded that if anyone loves the world, the love of the Father is not in him.

Z

Eternal Securities

THE REPORT of our financial stewardship for 1974 is found on pages four and five of this issue.

We need to be restrained in our comments regarding the past year's record. The per member giving was \$393.56 — among the highest of all denominations. Most of us were caught in the inflationary trend. Although we may have had more dollars, the cost of living increased more rapidly than did income. Although our giving did not reflect the inflationary increase, we did not as a denomination fall back in our giving in spite of the pressure of the cost of living.

When we measure ourselves among ourselves we should recall the verdict of Scripture on those who do so. I expect that God's standard is more exacting than that of current day Christendom. I do not believe that many of us have suffered or altered our standard of living materially in response to world needs.

The Canadian Conference has made a very substantial gain according to the statistical report. This increase coincides with that conference adopting a new approach to budgeting and giving to General Conference ministries. It may be too soon to determine if this represents better accounting and reporting or if it does reflect greater giving. The trend is worthy of our watching.

One other observation. Of each dollar given we keep 72.3 cents at the local congregation. 18.4 cents goes to denominational ministries. This is a slight increase over 1973 in the amount which remains at home. This is a trend that has been with us for some time. It is constantly costing us more to finance the local program and less of our giving is directed to missions, education and benevolence.

As a church with a historic commitment to missions and ministries of Christian love, are we comfortable with this trend? If we would narrow our focus and look at missions, extension, and relief (Board for Missions), only 10.8 cents of our dollar finds its way into this area of our denominational life. Or to state it another way: members give less than 12 cents per day to missions and relief. In fact, less than 20 cents a day to all forms of denominational ministries.

Does not the price of a cup of coffee seem to be a somewhat inadequate daily response to a lost and suffering world.

Jesus taught a great deal about money. He made the observation that the only investment which a man was certain of keeping was that which he invested in the kingdom.

Z

STATISTICS intrigue. Not that figures are always exact, but they do tell a story and let us know the direction we are going. They also serve as a way of comparison with former years.

Today a new consciousness is being generated in church growth. Spiritual growth and development of our churches should be of primary concern. But numerical growth is also of vital importance if we follow the New Testament pattern: "And the Lord added daily unto the church such as should be saved."

Membership

The total membership of United States and Canada as of December 31, 1974 was 11,848 — an increase of 412 or 3.60% over 1973. The figures become more meaningful as we note individual conferences as listed in the accompanying table.

Conference	Membership 1974	% Increase or (Decrease)	
		1 year	5 year
Allegheny	4,170	3.06	12.98
Atlantic	3,384	4.54	11.90
Canadian	1,593	2.18	9.86
Central	1,213	5.85	3.85
Midwest	558	8.14	16.98
Pacific	930	(0.21)	(1.08)

The Midwest Conference for many years lost membership, but a word of special recognition is due to this conference which now leads all conferences in percentage of growth for the year of 1974 and also for the past five years.

Contributions

Total contributions increased 3.69% over 1973 and reached the figure of \$4,662,909.45. The Canadian Conference led with the largest increase of 31.51%. What an example our Canadian brethren have given!

TOTAL GIVING BY CONFERENCES FOR 1974

Conference	Total	Amount	Percentage
	Contributions	Increase or (Decrease)	
Allegheny	\$1,579,883	\$ 68,279	4.52%
Atlantic	1,299,269	43,651	3.48%
Central	578,092	5,971	1.04%
Midwest	193,382	27,640	14.29%
Pacific	309,409	(142,367)	(31.51%)
Canadian	675,235	162,823	31.78%

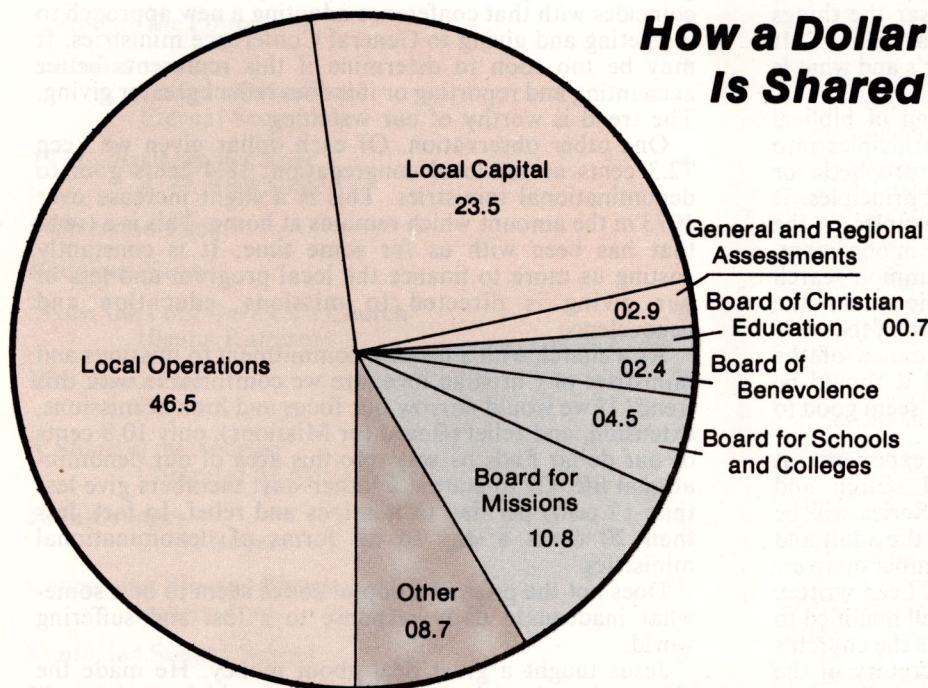
A word regarding Pacific Conference's major decrease. In 1973 the conference reported several very large bequests which were not duplicated in 1974.

Our per member giving shows only a fractional increase of 0.34%, with a total of \$393.56 per member. The Central Conference reported the largest per member giving of \$476.58.

In analyzing the statistical reports, John Zercher, Secretary of the Commission on Stewardship and Finance, made some worthy observations in reporting to the Commission:

1. A 3.7% increase in giving over 1973 does not cover the 10% plus inflation which took place nor does it represent the increase in income which most wage earners experienced. In fact, it only represents the 3.6% growth in membership. If we look at per member giving, we find that giving in the United States conference based on membership declined by \$14.56 per member. Only the significant increase by the Canadian church kept the denomination from showing a decline in per member giving.
2. Over the five year period the per member giving has kept pace with the United States price index (115 in 1970; 145 in 1974), about a 30% increase. Such comparison is a bit misleading since the variations range, for the 5 year period from a decrease of 11.20 percent in the Pacific Conference to a 61.83% increase in Canada.
3. The per member giving again places us among the highest in individual gifts — \$393.56 for the

How a Dollar Is Shared



NOTE: "Other" includes Regional Conference Functions (00.9), Other Brethren in Christ Contributions (04.8), and Non-Brethren in Christ Contributions (03.0).

and servations

A. C. Burkholder

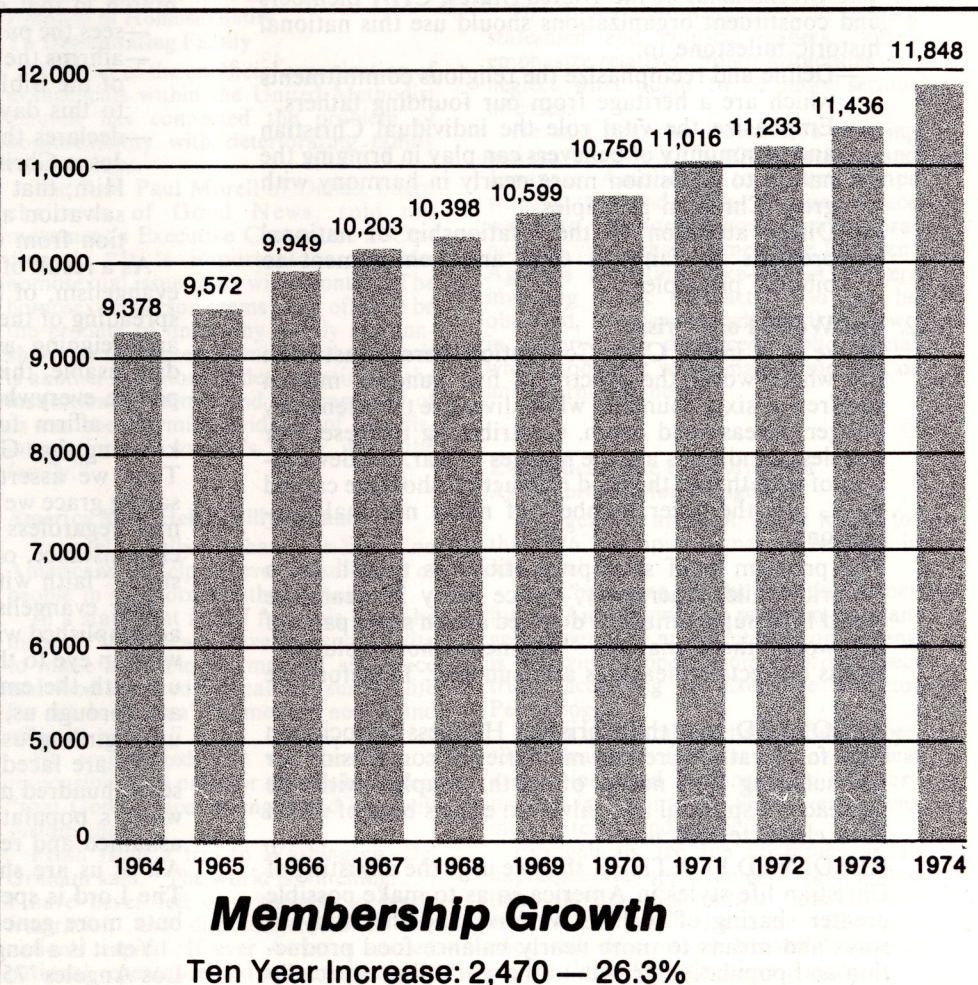
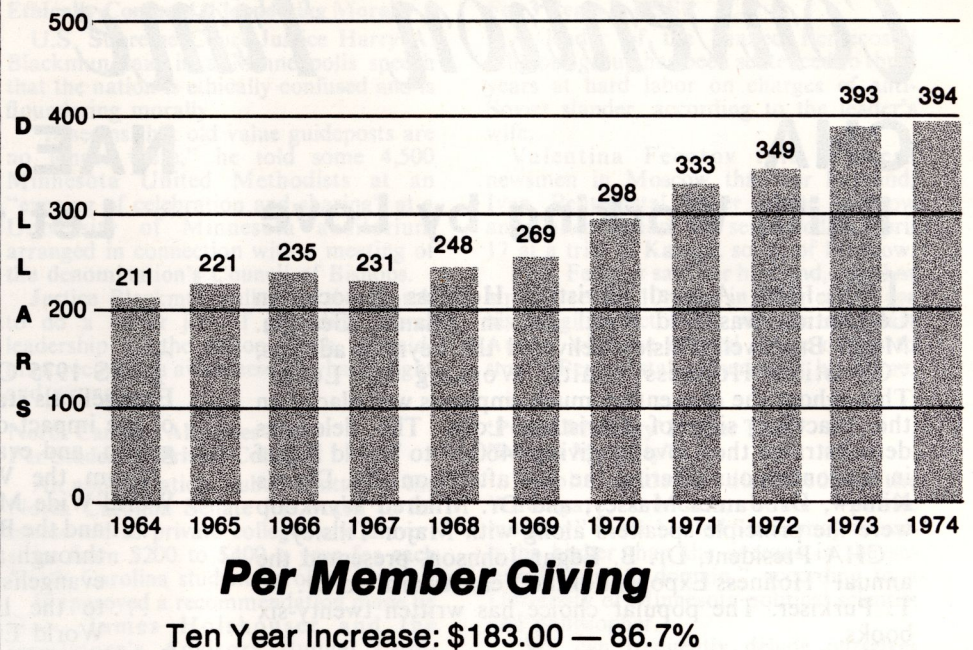
denomination — \$423.88 for Canada; \$388.85 for the United States.

4. We use more than three-fourths of our giving (75.2%) to keep the local program going. Eleven cents of our dollar goes for missions — home, overseas, and relief. These figures compare to 72.7% for local operations and capital in 1970. In that year 13.6 cents out of each dollar went for missions.

A strong home base (local operations) is of great value, but when we spend nearly four times as much on the local program as we give to missions, relief, higher education and denominational benevolence, we are called to re-evaluate our priorities. It is right and proper to begin at Jerusalem, but remember Samaria and the uttermost part of the earth is a part of our mission. Our secretary, in his report, made a practical application in light of the above, stating that the "average Brethren in Christ member gives less than the price of a cup of coffee each day to missions, relief, denominational benevolence, Christian higher education, and denominational Christian education."

On one hand we congratulate ourselves in that we are among the highest percentage givers in the country, but when we come face to face with the Scriptures and hear the words, "Lay not up for yourselves treasures on earth . . . , but rather lay up treasures in heaven" and if we seriously would take the command to "sow bountifully" and fulfill our mission in "adding unto the church," we may not feel so comfortable.

May 10, 1975



Convention Time

CHA

Faith Working by Love

THE 107th Annual Christian Holiness Association Convention was held April 2-4, in Atlanta, Georgia. Major Bramwell Tillsley delivered the keynote address, "Christian Holiness: Faith Working by Love." Throughout the convention much emphasis was placed on the practical side of Christian Love. The delegates demonstrated their love by giving \$460.57 to World Relief in a spontaneous offering the last afternoon. Dr. Dennis Kinlaw, Dr. James Massey, and Dr. Mildred Wynkoop were the principle speakers along with Major Tillsley.

CHA President, Dr. B. Edgar Johnson, presented the annual "Holiness Exponent of the Year Award" to Dr. W. T. Purkiser. The popular choice has written twenty-six books.

Five hundred delegates participated in the convention with nine hundred in attendance for the evening rallies. Thirty-one exhibitors promoted their services throughout the convention.

The following Resolutions were adopted by the convention delegates:

1. **The Bicentennial of the United States**, CHA members and constituent organizations should use this national historic milestone to:

- Define and reemphasize the religious commitments which are a heritage from our founding fathers;
- Emphasize the vital role the individual Christian and community of believers can play in bringing the nation to a position more nearly in harmony with great Christian principles.
- Direct attention to the relationship of national progress to faith in God and commitment to biblical principles.

2. **The World Food Crisis**

As we meet in this CHA Convention there is cast upon the whole world the spectre of five hundred million children of sixty countries whose lives are threatened by hunger, disease and death. Contributing to these near hopeless conditions are the ravages of war, the devastation of drouth and the food production shortage caused by it, and the sheer numbers of many national populations.

The problem is of such proportions as to call for a "World Child Emergency," since every 30 years the world food supply must be doubled and in some parts of the world there may be "famine without solution" unless corrective measures are launched. Therefore, be it

RESOLVED that the Christian Holiness Association calls for greatly increased ministries of compassion for the suffering and needy of earth, coupled with the outreach of spiritual and salvation efforts both of which have characterized us.

RESOLVED FURTHER that we urge the adjusting of Christian life styles in America so as to make possible greater sharing of such as we have and the study of ways and means to more nearly balance food production and population growth in the world, but especially in those lands where conditions are most serious.

NAE

Let the Earth

Hear His Voice

THIS 1975 Convention of the National Association of Evangelicals stands at the culmination or the continuation of the impact of a series of congresses on mission, evangelism, and evangelization.

From the Wheaton '66 Congress on the Church's World-Wide Mission

- ... and the Berlin '66 Congress on World Evangelism
- ... through a series of ensuing regional Congresses on evangelism
- ... to the Lausanne '74 International Congress on World Evangelization,

the evangelical church world in increasing numbers and national groupings has wrestled with the urgency of the mandate of the gospel of Jesus Christ embodied in the words: Let the Earth Hear His Voice.

* * * * *

Thus we declare at this convention that we stand and march in that evangelical movement which

- sees the purpose of God unfolding today
- affirms the divine inspiration, the authority and power of the Bible as the written revelation of God's Word to this day
- declares the uniqueness and universality of the Lord Jesus Christ as the only Savior for those who accept Him; that those who reject Him repudiate the joy of salvation and condemn themselves to eternal separation from God.

As a result of such a declaration, we affirm the nature of evangelism, of letting the earth hear His voice, to be the spreading of the good news of Christ's death, resurrection, and reigning as Lord. While Christian presence is indispensable, this spreading is by proclamation, calling all people everywhere to repentance and faith in Christ.

We affirm further our Christian social responsibility, knowing that God is both Creator and Judge of all men. Thus we assert that the message of salvation and the saving grace we claim calls us to a total witness to the total man regardless of race, color or creed, cultural or social circumstance, or political life. As the Scriptures pointedly state, "faith without works is dead."

Our evangelism and evangelization thus must . . . be accomplished with a sense of the spiritual conflict upon us, with an eye to the issues of freedom and persecution about us, with the emergizing conviction of the Holy Spirit in and through us, with the faith of the return of Jesus Christ undergirding us.

We are faced with the fact that more than two billion, seven hundred million people, more than two-thirds of the world's population, have yet to be evangelized. We are ashamed and rebuked that so many have been neglected. All of us are shocked as well by the poverty of millions. The Lord is speaking to our life styles in order to contribute more generously to both evangelism and relief.

Yet it is a long way from Berlin '66 and Lausanne '74 to Los Angeles '75. And it can be a long, long way from the

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Religious News

Evangelicals "Spiritually Ecumenical" But Reject "Structural Ecumenism"—Glasser

Protestant evangelicals are "spiritually ecumenical" but reject "structural ecumenism" because they believe it places the church ahead of Christ, a Fuller Theological Seminary professor told a group of Roman Catholics in San Diego.

Dr. Arthur Glasser took part in a "denominational day program for Roman Catholics" during the 1975 National Workshop on Christian Unity. His topic was evangelism and ecumenism.

"Fifteen years ago not a few of my brethren would have frowned on one of their number participating in a dialogue of this sort," said Dr. Glasser, who is dean of the School of World Mission at Fuller, an evangelical seminary in Pasadena, Calif.

The segment of Protestantism that Dr. Glasser represents is generally non-conciliar; that is, it does not take part in the organized ecumenical movement as represented by the National and World Councils of Churches.

Dr. Glasser said that "Conservative Evangelical" is the name given to his branch of Protestantism and that he and colleagues used the term although they do not like it, preferring instead the single word "evangelical."

Speaking of dialogue between Catholics and evangelicals, Dr. Glasser praised Pope John XXIII as "the most wonderful Pope conservative Evangelicals ever had."

"The decisions of the Second Vatican Council," he added, "were mind-boggling. They awakened us from a deep sleep!"

100 Murders a Year Recorded In Public Schools

Top educators agreed that violence in American schools is rising at a terrifying rate and is linked to the declining moral climate of the nation as a whole.

James Harris, president of the National Education Association, told a U.S. Senate subcommittee hearing that school violence and vandalism will not be adequately controlled until violence in the nation is curbed.

Students "see that violence is a fundamental way of life in our society," he testified before the Subcommittee on Juvenile Delinquency of the Senate Judiciary Committee which was examining violence and vandalism in the public schools.

The subcommittee earlier released an 18-month study involving 757 school districts, showing that destruction of school property cost \$500 million a year — the amount spent on school books. It also found that more than 100 murders were committed in the schools each year and at least 70,000 assaults on teachers were recorded.

Justice Blackmun on State of the Nation: Ethically Confused, Floundering Morally

U.S. Supreme Court Justice Harry A. Blackmun said in a Minneapolis speech that the nation is ethically confused and is floundering morally.

"It seems that old value guideposts are no longer there," he told some 4,500 Minnesota United Methodists at an "evening of celebration and sharing" at a University of Minnesota auditorium arranged in connection with a meeting of the denomination's Council of Bishops.

Justice Blackmun called on the church to do a better job of providing moral leadership for the nation which, he said, must recover an awareness of what is right and wrong.

North Carolina Allocates \$400 Per Student in Private College

An appropriations subcommittee of the North Carolina Senate has voted to increase aid to private colleges and universities from \$200 to \$400 a year for each North Carolina student enrolled.

It approved a recommendation made by Gov. James Holshouser and the legislature's Advisory Budget Commission. If approved by both houses of the legislature, the measure would increase the state appropriation to the private institutions from \$4.6 million to \$9.2 million per year.

Methodist Evangelicals Link the Problem of Homosexuality To Deteriorating Family

A leader of the unofficial organization of evangelicals within the United Methodist Church has connected the problem of homosexuality with deteriorating family relationships.

The Rev. Paul Morell of Dallas, board chairman of Good News, told the movement's Executive Committee in Cincinnati, "It is important to see the homosexual issue in its wider context. The homosexual person seems most often to be the product of unhealthy family relationships. So the present homosexual emphasis is another symptom of deterioration in the institutions of family and marriage. All of us can see alarming evidence of this disintegration of society's basic unit, the family."

America Must Help—Billy Graham

Evangelist Billy Graham has called on Americans to help relieve the suffering of people in war-torn Southeast Asia.

In a statement issued from his home he insisted "Americans have a responsibility to make available the medical assistance and food required to heal and sustain life for all Indochina's homeless, needy and afflicted people."

He emphasized that we also have a responsibility to pray for those who suffer, "that God's grace, strength and love will sustain them."

Fresh from a trip to Washington, Dr. Graham said, "The world is watching. . . I have never felt or witnessed so much frustration and discouragement in the nation's capital. If ever America needed national repentance and an outpouring of prayer it is now."

Pentecostal Leader Jailed For 3 Years in USSR

A leader of the banned Pentecostal religious group has been sentenced to three years at hard labor on charges of anti-Soviet slander, according to the leader's wife.

Valentina Fecotov told Western newsmen in Moscow that her husband, Ivan, Pentecostal leader of the Moscow and Kaluga region, was sentenced on April 17 at a trial in Kaluga, south of Moscow.

Mrs. Fecotov said her husband, who has already served 10 years in labor camps for his religious activities, was arrested last August when he refused police orders to stop a Pentecostal gathering at his home.

'Public Morality' Higher Than 'Private Morality'?

Despite evidence disclosed in the Watergate scandals, some "public morality" in the United States may actually be higher than the average in the so-called "private domain," according to a University of Minnesota political scientist and philosopher.

"We can frequently delude ourselves into believing that our private motivations and conduct are better than those of public figures whose weaknesses have been exposed," said Dr. Mulford Q. Sibley in addressing a public forum at Augsburg College on "Private Faith and Public Policy."

Dr. Sibley said Americans, in judging statesmen and political leaders, "often emphasize relatively minor infractions and neglect what ought to be more serious offenses."

He said Franklin Roosevelt's ordering and deportation of 100,000 Americans and Japanese Americans to desert camps without trial and solely because of race was "far, far more heinous from a moral point of view" than former Vice President Agnew's accepting rake-offs in matters involving public contracts. And yet, he observed, "Agnew probably will go down in history as a disgraced public official while Roosevelt will remain something of an untarnished hero."

Evangelicals Eye 1976 Olympics As Opportunity for Evangelism

Evangelicals are mobilizing forces for the 1976 Olympic Games to be held in Montreal.

AO Chretienne, the coordinating agency for the Aide Olympique program for evangelical outreach at the international event, is receiving support from a broad spectrum, according to Executive Director Peter Foggin.

At its inaugural meeting in September, 1974, leaders of about 50 evangelical groups indicated backing. The February meeting in Toronto this year revealed even more interest and participation.

Evangelicals see the Olympics as an unprecedented opportunity for global and local impact. Six million international visitors and 10,000 athletes from 120 countries will descend on Montreal for the games slated for July 17 to August 1.

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"How the Lord Gave us a Church"



This picture was taken on dedication Sunday before the church rally filled up and the children had to move to the floor.

Illeana Ramirez

OUR STORY unfolds in a small town made up largely of people who were left homeless during the December 1972 earthquake which destroyed our capital, Managua, some 17 kilometers away.

One afternoon in March of 1973, missionary Charles Musser and his lovely wife came to my home to invite us to attend a service that they were going to have in the home of *Don Miguel Hernandez*, a residence in the same division of Ticuantepe where my house is located.

The service was celebrated in the open patio. For improvised benches we used long board planks put over cinder blocks and for lighting a Coleman lantern was hung at the end of an upright iron pipe, which needless to say lighted insufficiently. But in spite of all these inconveniences, those present at this humble service could receive the message of salvation and the comforting and encouraging Word of God.

After this initial service, there were many more like it in the house of *Don Miguel*. Every Wednesday at 6:00 p.m. we gathered together to listen to the Holy Word of the Lord. At times the attendance was largely made up of children who sat in the first row, following with much attention each part of the service.

In August of 1973, as the Musser family had to return to the U.S. for furlough, Rev. Walter Kelly took the responsibility of the small congregation in Ticuantepe. By then we were in the rainy season and at times the rain wouldn't let us finish our services. Then one day two new Christians, Brother Luis Ramos and his wife, offered us their house. This house offered a little more protection as it had a front porch. This brother and wife had accepted Christ some three months before and a little later were married by our church, making theirs the first marriage of the Ticuantepe Brethren in Christ Church.

In the same month that we changed houses, Rev. Bert Sider arrived from language school and received the direction of our congregation. He worked with us for around eight months and during this time he always tried to explain our doubts and help us grow spiritually through studying the Word of God each Sunday morning.

When the Musser family returned to Nicaragua, we continued having two services weekly, but shortly thereafter a new activity was added. Mrs. Musser took steps to attain permission from the mission board for a bimonthly clinic for our community, working together with the Baptist Hospital of Managua. We benefit enormously

from this clinic because medical attention is expensive and scarce among the rural population.

At first, a medical doctor from Puerto Rico helped by giving consultations but when he returned home, *Dona Cara* had to continue alone with the other nurses from the Baptist Hospital.

In each clinic we began with a prayer and a small message given by "*Don Carlos*" (Charles Musser). Each clinic, the abundance of patients was growing; so much that we had to put a limit, choosing those that were the sickest.

The clinics, like the church services, were always held under the porch of Brother Ramos. It was touching to see the nurses work when it rained with the downpour penetrating the porch, making it necessary to move the medicines and consultation tables, and everybody ending up getting wet and muddy.

The purpose of the missionaries in obtaining a clinic for us was to give us the facility of obtaining both physical and spiritual health. In each prayer we always could hear two petitions: (1) the growth of our church, and (2) the obtaining of a chapel where we could worship the Lord.

These prayers soon received an answer and the Lord began to manifest Himself among us. Brother Eduardo Logo, who lived in another locality, moved with his family to our town and dedicated all his free time to the growth of the church and to the preparing of himself to preach the Holy Word.



Seated, from the left: Rev. Antonio Moreno, Rev. Enrique Palacios, Charles (Carlos) Musser. At the pulpit is Eduardo Logo, who is working in as the pastor of the Ticuantepe Church.

Little by little the attendance in the services grew and the Spirit of the Lord was felt each night as people accepted the salvation that the Redeemer gave them. Soon we had to buy chairs as the improvised benches were no longer sufficient, and the need for a church building made itself more important all the time.

One night, when we were congregated together for a worship service, one of our brethren said that a building was for sale near by. Don Carlos went immediately to see it and to talk to the owner. The building was new and had been built for a dance hall. But upon finishing the construction the owner changed his mind and decided to sell it.

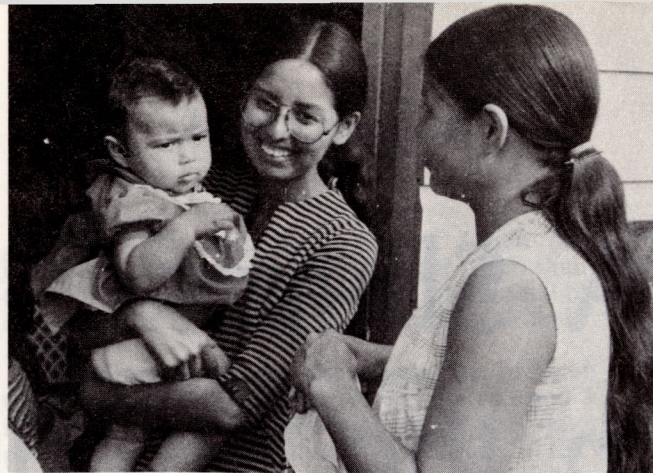
The transactions of the buy took some time, but the day finally arrived when we could announce the date of the dedication of our new chapel — Sunday, January 19, 1975.

We were all elated with much emotion and began to invite our neighbors, clean the church and prepare the refreshments that we were going to serve.

At last arrived the much-awaited day. The temple began to fill with brethren and friends of other congregations of our denomination. Also, many neighbors of our community were present. The church was so full that the children had to sit on the floor near the pulpit in order to make room for the adults. Even so, some visitors had to remain standing in the entrance and others in the patio.

An atmosphere of fiesta and joy was felt. Everybody was conversing and smiling. Then Don Carlos went to the front in order to begin the service and everyone became silent. After his words of welcome, Glen and Wanda Heise, who had also come to cooperate in our community, sang a special song.

Following this special, Brother Edward Logo delivered the Bible reading. This brother was standing there in front



Illeana Ramirez holds the daughter of Pastor Logo, while his wife, Thelma, looks on.

of us all only by the will of God, as the previous day he had been unconscious. (Anyone who wasn't a Christian didn't have faith that he would be able to accompany us in this celebration.)

A preacher of our denomination who was recently ordained, Antonio Moreno, brought the message, and Rev. Bert Sider gave the words of dedication. In this we all participated by repeating the words offered by Don Bert.

Today, almost two months after this dedication, we are still joyful and give thanks to the all-powerful Lord for filling our lives with light and for making ourselves a living temple of adoration to Him. He is the only God to worship and in whom to trust because He has promised that everything that we ask the Father in the name of our Lord Jesus Christ, He will give it to us.

echoes from the Choma School revival

fire starts fire

APPROXIMATELY 800 years before Pentecost, the prophet Joel predicted the outpouring of God's Holy Spirit upon man (Joel 2:28, 29). The fulfillment is recorded in Acts 2. One statement of the prophecy often overlooked is that the daughters and handmaids would be filled with the Spirit and prophesy.

The Choma Secondary School revival is witness to this wonderful truth. Since the revival in May 1974, teams of witnessing Secondary School girls have been attending weekend Bible conferences in rural churches. The Holy Spirit moves these teenaged girls to stand before congregations of mature Zambian men and praise God in word and song. It is not natural, in our culture, for men to listen to girls. It would be wasting their time and bridling their own wisdom. Nor is it natural for shy teenage girls to display their gifts, especially the gift of talk, before a male audience. But, as at Pentecost, things are different because this is the Spirit of God at work.

Two memorable reflections stir my emotions. The first I remember was at Siazwela. On a Saturday afternoon, about twenty men sat motionless on school desks in the hot sunshine, with beads of perspiration on their shiny foreheads, as four girls from Choma sang and testified of revival blessings.

The second, at Chikanta six weeks later, was while 225 men, women and children surrounded a Saturday night campfire. A similar team of girls entertained us spiritually for over an hour, singing and telling of Jesus. The men — old and young — laughed and cried. I wish you could have observed them with us, their chins dropping periodically

and the flickering glare of the campfire reflecting from their teeth and the whites of their alert eyes as they listened to God's handmaids.

We say with the song writer, "Let's just lift our hands to heaven and praise the Lord."

—Bishop Frank Kipe

The new Overseer of Macha District, Mr. J. R. Moyo, expresses the impact he felt in the rural churches:

Most of the people attending these weekend Bible conferences wondered greatly. They were touched by the moving of the Holy Spirit as the willing and free young people told of the unusual prayer answers for spiritual and physical deliverances. To see and hear them praise the Lord with one mind and one speech for the new joy and power over sin and evil spirits made a permanent spiritual impression on the people in the rural churches. Some of them remarked:

"It is wonderful!"

"We did not know about this."

"These young people are different."

"What they say is truth."

This fire was rekindled in the saved people and caused the unsaved to be drawn nearer to the Lord. Some will be won in the future. This hope is strengthened when we read in the Apostle Paul's words in I Cor. 3:6, "I planted, Apollos watered, but God was causing the growth."

We thank and praise the Lord for the young people's spiritual restoration.

A Share in the Sharing

Compiled by Miriam Stern, Zambia

Andrea Moono is pastor of the Macha Mission Church as well as Macha Hospital evangelist. Nurse Lois Book wrote this little story after interviewing him.

Andrea Moono, the evangelist at Macha Mission Hospital, pulled a black ledger book toward him and opened it. He leafed back a couple of pages, ran his finger down the list of names and stopped at one.

"Amos Muleya was a patient here. But he wasn't yet a Christian. One day I went to speak to him. We started talking about life — how it is. He didn't understand what this word 'life' meant. We opened the Bible to I John 5:12 and read that one who is a child of God has life but that one with no trust in God has no life. Amos just listened. Then I said this life we have now is not the life spoken of in this verse, because it ends. When we receive Jesus Christ into our life, we shall have a life which does not end. Amos asked how we can receive that kind of life. We read in John 1:12 how those who want to be Christians become the sons of God. And we looked at I John 1:9 where it says if we repent of our sins He is faithful to forgive us. Amos said there was nothing here to stop him from sinning his sins. Then we opened to James 5:16 and read that we should confess our sins to each other and pray for each other to be healed of them. Then we came to this house (Pastor Moono's office) and he confessed his sins and became a Christian."

Pastor Moono's face fairly glowed with joy and love as he finished, "There are many being saved here. And Wednesday I was at a village, there were many people there and some were saved."

Barbara deHaan of Macha Mission submitted the following:

9 a.m. Sunday morning. Two young men dressed in leather jackets and helmets. Both riding on a 175 cc Honda. Two hippies? Two dropouts? No. Two missionaries. Look closer. Strapped on the carrier is a paperback 'Living Bible,' poster size choruses, devotional booklets, Sunday school material, Campus Life magazines. Follow them to Mapanza — St. Mark's Secondary School for boys.

Three or four boys wait and watch for a Honda. The other thirty are singing in the chapel, classroom, library or whatever room is free. The Honda arrives. Warm greetings all around. Service begins — choruses, hymns, sermon (by a student or one of the Honda riders). Then follows an hour of questions — boys seeking answers to the problems of life. Sometimes there is conference quiz team practice.

Sunday after Sunday they miss church at the mission station to ride thirty miles to Mapanza and back. Is it worth the effort? Yes. Last week nine of these boys were baptized and joined the church. Four or five want to go on to our Bible School at Sikalongo. Unserved boys now attend services also.

Try sharing *your* Sunday with someone.

A high school student, Leonard, tells how he has a share in the sharing.

"One way in which I share Christ with people is that I first of all try to find out the needs of those people. Then I choose a song connected with

[The motorcycle missionaries mentioned above are Larson Wenger (VS) and Adrian deHaan of Macha Mission.]

the individual's need, using words that will call them to Christ. I feel, though I don't speak directly to those people, they hear the call."

Sandra Brubaker, wife of Choma Bookroom Manager says:

"It is exciting and challenging to be a wife and mother in Zambia! Seven-year old Timothy came into full agreement with big brother Victor and his parents when yesterday, for the first time, he exclaimed, 'I'm glad God brought us here!'"

"Life is more 'person to person' here, with time for more entertaining, more depth of sharing, more 'humanity.' There's time, too, for more sharing outside the home as well. How thankful I am for one particular opportunity the Lord has given me — that of teaching His Word to about 200 students in the local primary school.



"This began three years ago when the Headmaster of Adastra Government School called the Bookroom to ask whether a volunteer might be provided to teach Religious Instruction. With no restrictions upon selection of teaching materials, it has proven to be a wide open door for the Gospel witness.

"Having begun then with just two classes, they now number six, and will likely increase by one more each year as afternoon sections are added. Many of the children have made a profession of faith. A number have begun attending Sunday schools or churches. The majority I do not really know (except by the look in their eyes) whether they are indifferent or hungry for the Truth. But it is evident that there are no longer any scoffers among them. Mostly, they have open hearts, waiting to be implanted with the Gospel seed. Please pray that God will cause that seed to grow, 'attaining to all the wealth that comes from the full assurance of understanding, resulting in a true knowledge of God's mystery, that is, CHRIST HIMSELF.'"

Evangelical Visitor

LET THE EARTH HEAR

from page six

International Hotel in Los Angeles back to the mid-towns, America, and the congregations and institutions where we live and serve. Evangelization is not easy. It cannot be done by wishing it. The goal is much easier to define than to attain. To want to be something is different than wanting to become something. Sacrifices are required for the becoming, and so we recognize it to be for us here in this convention.

We thus declare that evangelism comes out of the life of the church — like fruit from the vine; that where there is life and health in the church, commitment and action will produce evangelism.

We thus call on all our constituency to avoid the easy way and short cuts to evangelism, to seek that fresh understanding and demonstration of the love of Jesus Christ in our hearts, which will energize our programs of witness. We will remember that visitation programs, campaigns, Christian witness groups and community Bible studies must be supported by instruction and community and fellowship and worship and all that supports the spiritual life of the church.

We declare the growth (evangelism and nurture) occurs as the body (the church) is healthy and nourished. The message needs to be announced with clarity and integrity. The fellowship needs to be real with the touch of God upon it. Thus, as Jesus reported it to be in heaven, so on earth there must be rejoicing over the one who repents. And there not only needs to be rejoicing but also acceptance.

We shall not underestimate the power of God who is able to do above that we can even imagine. Whether with the one or two or five talents as well as the ten, we covenant together to work to *Let The Earth Hear His Voice*.

BITS AND PIECES

from page twelve

building of highways or even the cleaning of fence rows! Actually, we are ordinary people who enjoy the beauty of birds and the opportunity to spend time outdoors. During spring migration time we enjoy getting outdoors about daybreak on Saturday mornings so we can be at our favorite birding spot when the birds become active. Changing interests and hectic schedules have prevented us from doing this as much as some family members would like, so for the sake of family unity we presently do not go out as early as we used to. We believe that a family hobby should be for the whole family, and to force an early morning birding expedition on the unwilling invites aversion to the "hobby." So we've attempted to adapt to changing interests. My husband, Avery II, and I participate in the annual Audubon Christmas bird count where we spend many hours tramping and driving to get a bird census of a given area. The day is long and sometimes cold so Susan has not gone on these counts yet, but she is anticipating participation in the next year or so. All of us enjoy watching the birds at our feeders during the winter.

Why emphasize family hobbies and interests? In times past, our brotherhood, for numerous reasons, took pride in our work ethic with little emphasis on developing meaningful hobbies. In our present era of "every man for himself" we need to learn to play with and to enjoy our family together. Each family member has his own set of problems and interests, but a hobby gives opportunity for individual expression within the family structure. Ours is a family of collectors — rulers, coins, campaign buttons, pencils, post cards and even selected tin cans. It's not what we are collecting but the fact that there is interest and enthusiasm in what is being collected; and we try to help each other with our collections. Hobbies within the family unit ought not be competitive, but rather they can be used to promote a spirit of cooperation. Unless we as parents make a concerted effort, it is much easier to pay attention to personal needs and the needs of those outside our family circle than to recognize the little bits and pieces which can be accomplished at home. Quite likely if we take the time to look and see, we will find a family hobby if we are ready to pursue it together.

Jaffa Oranges

C. W. Boyer

ABOUT 700 years before Christ, Isaiah made an interesting prophecy. He said: "He (the Lord) shall cause them that come of Jacob to take root; Israel shall blossom and bud, and fill the face of the world with fruit" (Isa. 27:6).

We are aware that now the descendants of Jacob have taken root, and that today we have a restored Jewish homeland. The immigrants who made this restoration possible were not accustomed to agriculture. In the words of one writer, most of them "never held a hoe in their hands" before they came to Israel. Today this situation has changed. Israel has become an agricultural nation; and fruit, as Isaiah foretold, is one of her most important products. In 1972 (the last year of available figures) Israel produced 1.5 million tons of citrus fruits; and in addition to citrus, her exports also include bananas, avocados, apricots, plums, mangoes, and grapes.

Today I was in one of our local supermarkets, and I noticed a package of six oranges. Two of the oranges were wrapped in tissue which bore this imprint: "Selected JAFFA Oranges, Produce of Israel." And as I write this article, I am enjoying a delicious JAFFA orange, (although, in truth, I could not say that it is superior to similar varieties grown in California or Florida).

Isaiah, did you say that "Israel shall . . . fill the face of the world with fruit"? Yes, you did! And "this day is this Scripture fulfilled" — not only in Albany, New York; but doubtless in many other cities of the world.

When Isaiah spoke that prophecy, was he aware, do you suppose, how vast would be the extent of its fulfillment?

RELIGIOUS NEWS

from page seven

Black Students Turned Away From A Baptist Church

A group of black students from the University of Alabama was turned away from a Southern Baptist Church in Tuscaloosa after attempting to observe a worship service for a religion course.

The Rev. Dorsey Blake, the professor who teaches the class, and 27 students who accompanied him, were refused admittance to the Alberta Baptist Church after a white man standing at the door told the group, "We don't seat colored here."

While a discussion ensued, a member of the church summoned police. Several arrived, formed a cordon, and moved the group back to the sidewalk. There was reportedly no violence or abusiveness involved.

Viet Orphan Unable to Adjust

A South Vietnamese orphan, who has been in America 10 years, longs to return home "whether it's Communist or not."

Son Minh Nguyen, now 21, was one of the first Vietnamese orphans allowed into the United States. But he laments after 10 years, "I cannot get accepted in America. They can't accept me and I can't accept them. I would prefer to go back to the simple and enjoyable life I had in Vietnam. Whether it's Communist or not, I don't care. It's the way of life, the emphasis on peace and calm instead of prosperity that I like."

Concerning Bits and Pieces

"Avery, will you have time to go to the post office for the new stamps?"

That is a frequent farewell message to my husband as he leaves home in the morning to pursue his vocation which is not that of a stamp buyer or dealer! You see, one of our family hobbies is postage stamp collecting and we are all involved in some way. I collect U.S. plate blocks, our son Avery II collects U.S. single stamps and first day covers, and our daughter Susan enjoys foreign stamps. My husband? He provides the moral and financial support. Our hobby could not be pursued without this type of support!

We're really not certain how all of this began. Maybe it was the day Aunt Grace called to learn whether we would mind if she gave Avery II a stamp album for his birthday? As we recall now, I became so concerned about what would happen when Avery II left home, taking his stamps with him, that I determined to have my own stamps. At the time our son was about twelve, and his leaving home was a number of years hence; but it did provide rationale for establishing my own collection.

Our world has grown much larger as a result of this interest as we learn of people and places with new stamp issues. What did Elizabeth Blackwell do, or Ernie Pyle, or Frederick Douglass, or Dag Hammarskjold? Curiosity has sent us to the library to learn more about our stamp people, and even the children sometimes mark events by dates when certain stamps were issued.

Our stamps have given us many "remember when" times. We still enjoy recalling the time that someone called from the post office saying that there was a special delivery letter for us and asking us to please come to get it. Such anticipation and puzzlement as we tried to determine who was sending us a special delivery letter, and then such laughter when our special delivery letter turned out to be a new special delivery first day cover for our son's collection!

Another stamp incident we all enjoy concerns the time we were showing our stamps to a guest in our home. I

The writer and her family are members of the Air Hill congregation, near Chambersburg, Pa.

Eunice Zook



Susan, Eunice, and Avery II examining stamp collection.



Avery helping Avery II and Susan get a black capped Chickadee in their binoculars.

had had a particularly difficult time finding a certain plate block with the numbers in a certain position, so consequently this plate block was of considerable sentimental value to me. Well, the guest, while conversing with us, picked up this strip of stamps and proceeded to methodically fold the row of plate numbers back and forth, back and forth. I just *knew* his next move would be to tear them off and there I would be — minus my cherished, hard-sought plate block. Eventually concern for the plate block superseded tact and I blurted, "You aren't going to tear that, are you?" It was a terribly blunt way to handle the situation, but a tactful approach escaped me and time was becoming important to the preservation of the plate block! Our guest did assure us that he would have eventually absently torn off the row of numbers because he cannot tolerate those bits and pieces on his postage stamps!

Our family enjoys stamp-collecting because it is an ever-present, year-round hobby and one which all of us enjoy pursuing. Also, the financial involvement can be as small or large as desired. We enjoy giving and receiving stamps as gifts and it is especially appropriate for the children, who are on a limited budget, to be able to give inexpensive stamps. I am always glad for a new plate block which our children often buy from Avery who has his own "store." It's in a drawer somewhere, I think! As stewards of money, we consider it of prime importance to teach children the value of money and that there is little value in giving unwanted trivia just to say that a gift has been given. As we become more involved stamp collectors, we are learning that our family has to constantly evaluate the amount of time and money spent on this hobby.

With the advent of spring the four of us are off (frequently on bicycles) on another of our family pursuits — the pursuit of birds. We are a family of birdwatchers. Now birdwatchers are those people seen along a back road with binoculars hanging from their necks intent only on peering at some elusive bird high in a tree. Birders are also commonly known as those people who do not like to see trees cut for the

to page eleven

March to Sunday School in March

THE Junior Department of the Mt. Rock Brethren in Christ Sunday School, directed by Mrs. Mildred Brubaker, participated in a march on Sunday morning, March 23. The route of their march was through Dentler Village to the church building. The Natural Tones provided instrumental music. Members of the Junior Department carried posters that they made or had helped to make. The theme for the poster was "Christ For Me." Prizes were awarded for the best poster in each age group. Prize winners were: Beginners — Amy Karper; Primary — Calvin Croft; Junior — Barbara Burch.

The marchers also carried palms since it was Palm Sunday. There was a pony with the group symbolizing the donkey that Christ rode the first Palm Sunday. Rev. Hess Brubaker led the pony with his coat thrown across the back of it. There were about 40-50 persons involved.

Miss Dorothy Morter, Director of Child Evangelism for Franklin County, spoke to the children upon their arrival at the church. She later taught the adults during the Sunday school hour.

Classes for the Mentally Retarded

"Do other churches have Sunday school classes for the Mentally Retarded?" This question was asked J. J. Fransen of Mennonite Mental Health Services, Fresno, California, when he recently visited Paramount Brethren in Christ Church in Hagerstown. He was visiting the church and Brook Lane Psychiatric Center in Hagerstown on invitation of Brook Lane's Administrator, Wesley Oswald.

Fransen attended the "Little Angels Sunday School Class" for retarded and also spoke in the morning service which closed with a prayer by one of the "little angels." Miss Abigail Wenger the teacher of this class and her assistants very skillfully presented the lesson which included Bible study, singing, music and refreshments.

After a church luncheon for parents of the mentally retarded and interested persons the group met informally to talk about the Christian view of Mental Retardation. Rev. Ralph Wenger is the pastor of the Paramount Church.

There are very few churches that have Sunday school classes for mentally retarded.

Bible Quiz Finals

The General Conference Bible Quiz Finals will be held at the Grantham Church, Grantham, Pennsylvania, July 17-19. The Regional Conference winning teams will compete in these finals.

The Championship Quiz will be held on Saturday evening, July 19, in the gymnasium at Messiah College. For more information, write to Rev. Roger Witter, R. 2, Chambersburg, Pa. 17201.

Rockin' and Retreatin'

MARCH 22, a Friday night, brought excitement, anticipation, and wonderment for 28 Souderton teenagers gathering at the Souderton Brethren in Christ Church. They were joining together to raise money for a weekend retreat. How, you say? By rocking, in rocking chairs. At 7:00 p.m. they began their rocking and continued for 24 hours until 7:00 p.m. Saturday evening.

This was not as easy as it sounds. These youths were required to stay awake the whole time and if one stopped rocking for a 2 second period, he was disqualified. A 5 minute break was allowed each hour to do whatever the individuals liked.

Many different things were done to help keep those eyes open. For example, they sang, played games, watched TV, talked, and read. Did you ever try playing the piano in a rocking chair? Meals were served while the contestants rocked.

Needless to say, it was not an easy task to rock for 24 hours and some were forced to drop out before the end. However, everyone did make it for at least 10 hours. At 7:00 p.m. Saturday night a great shout of joy came forth as the 15 remaining, fatigued contestants sprang from their rockers with feelings of achievement and relief, gathered up their belongings and set out for home and most probably their beds.



Church News

MESSIAH COLLEGE

Group Going to England

Plans are underway to have Luke Keefer, Jr. teach a Messiah College course on "Early Wesleyan Movements" during the January Term, 1976. The course will be built around a 60-day tour in England visiting sites important to the beginnings of Wesleyanism. Some lectures will also be given by specialists in England. With central attention given to John and Charles Wesley, the life and thought of George Fox and William Booth will also be studied. The trip will cost \$550 to \$600.

If you are interested write to Dr. Martin Schrag, Messiah College, Grantham, Pa. 17027. The trip depends on having enough travelers. The tour can be taken without enrolling in Keefer's three hour course.

Study Award to Dr. Swaim

Dr. Gerald G. Swaim, Associate Professor of Religion and History at Messiah College, has accepted a National Endowment for the Humanities (NEH) award for study of Roman culture in the age of Augustus at the University of Texas this summer. The seminar, which runs from mid-June to mid-August, will be conducted by the noted classicist, Professor G. Karl Galinsky. Stipends for such study are paid by the NEH to help professors at small colleges improve their teaching through work with well-known scholars at institutions with especially good libraries for the particular material studied.

Chapter Meeting

The Lancaster County Chapter of the Messiah College-Upland College Alumni Association had their annual banquet on Saturday, April 12, at 6:30 p.m. at the Willow Street Vo-Tech School. David McBeth and David Kale represented the college.

Messiah College will again have two Summer Sessions this year. The first session will be from May 26 to June 13 (4-hour courses to June 20). The second session will be from June 23 through July 11 (4-hour courses to July 18).

Nineteen courses are being offered for the first session, and ten for the second. In addition, seven other courses involving special programs are being offered on the Grantham and Philadelphia campuses.

For more information, write to Dr. D. Wayne Cassel, Director of Summer Sessions. A brochure, outlining all the course proposals, is available from his office.



Hard work, persistence, faithful attendance at Sunday afternoon rehearsals, and juggling schedules to fit in three evening concerts — that's what it took for 45 youth and director John Eyer to bring the Area Youth Choir into reality this spring.

It started when John Eyer, Minister of Music at the Elizabethtown Brethren in Christ Church, proposed to direct the Elizabethtown and neighboring Conoy youth in Cliff Barrows' "The Way." Roy Peterman, pastor of the Cross Roads Church, heard of his plan and urged him to extend the invitation to other area youth to participate.

Sunday afternoon, January 5, found teens from Conoy, Elizabethtown, Mt. Pleasant, Manor, Lancaster and Cross Roads getting to know each other and the singable arrangements of Ralph Carmichael in "The Way." Nine practices later, their commitment has paid good dividends in fellowship, experience, and inspiration for themselves and others.

There were unexpected problems that tested the dedication of individuals within the choir. One of these was a foot injury suffered by the director, which meant directing rehearsal from the typing table. Faithe Dourte also kept her commitment despite foot surgery, singing her solo from a wheelchair.

Instrumentalists for the concerts were Alice Dourte, piano; Rick Eyer, drums; Jamie Flowers and Mark Condon, guitars; and Ron Tamkin, bass guitar.

Solo and duet selections were sung by Laurie Crider, Eugene Mellinger, Jan Eyer, Kathy Swisher, Bernice Mummau, Lesetta Mummau, Jesse Wolgemuth, Marcia Mellinger, Rosene Mellinger, Mark Condon, Faithe Dourte, and Randy Lehman.

Concerts were presented as the Elizabethtown, Lancaster and Cross Roads Brethren in Christ Churches.

MISSIONS

After experiencing delay in leaving Rhodesia due to visa problems, Mrs. Othilia Ndlovu arrived in the United States April 23. Her husband Stephen graduates from Messiah College May 10. Together they will be making a number of contacts with Ohio, Canada and Pennsylvania churches, planning to return to Rhodesia about May 27.

Donald and Dorothy Potteiger and family arrived home May 2, on furlough from Wanezi Mission, Rhodesia.

Lewis and Gladys Sider (Grantham, Pa.) plan to begin Voluntary Service assignments after arriving in Bulawayo, Rhodesia, May 27. Enroute to Africa they will visit with their son, Richard and Martha Sider, MCC workers in Swaziland. The Siders served as missionaries in Africa from 1946 to 1961. Brother Sider will be financial secretary in Rhodesia.

CONFERENCES

Allegheny

The Canoe Creek congregation reports that the Christ's Crusaders viewed the

film, "Blood on the Mountain," on March 14. A concert was presented in the Sunday evening service, March 23 by the Master's Trio. Rev. Mark E. Slagenweit is the pastor.

Mrs. Naomi T. Brechbill told of her VS work in Nicaragua to the Redland Valley WMPC on March 19. Rev. Earl Musser also shared the of Nicaragua on April 9. The pastor is Rev. Jay E. Sisco.

Atlantic

The Bellevue Park congregation held a Teacher Training Meeting on April 10 with Dr. Ray Johnston, as the resource person. The topic of the meetings was "Using the Discussion Method of Teaching." Rev. John K. Stoner is the pastor.

The Fairland choir, under the direction of Luke Good, presented a concert to the Maytown congregation on Sunday evening, March 30. The pastors are Rev. John Yeatts, Fairland; and Rev. Earl E. Herr, Maytown.

Canadian

The Bertie congregation will observe its Centennial Observance and Homecoming Day on Sunday, June 1. The guest speaker will be Dr. C. O. Wittlinger, Church

Historian and Archivist. Special music will be given by a group of senior citizens, the Centennial Singers. The pastor is Rev. Edward Gilmore.

The Boyle congregation held a fellowship dinner for Sunday school children and their parents during the school winter break. A short program was presented after the dinner. Rev. Arthur Heise is the pastor.

The Ridgemount congregation recently changed from an extension church to a regional conference church. During the past 15 years the congregation has tripled in Sunday morning attendance. The present pastor is Rev. John W. Schock.

Central

The Kuhn Sisters presented a service of song and testimony to the Highland congregation on Sunday evening, April 6. "Missions Day" was observed on Sunday, April 27, with Mr. and Mrs. Christopher Moyo speaking in the morning and Mr. and Mrs. Stephen Ndlovu speaking in the evening. Rev. Louis Cober is the pastor.

Members of the Phoneton congregation visited a Jewish synagogue in Dayton to observe an Orthodox Sabbath Service on Saturday, April 12. The pastor is Rev. Elam Dohner.

The Pleasant Hill congregation observed Communication Sunday on April 6 with guest, Rev. Phil Rorabaugh, presenting the work of the World Missionary Press in New Paris, Ind., in both the morning and evening services. Rev. Glenn A. Hensel is the pastor.

Midwest

The Dallas Center congregation held a dedication service for a new piano they purchased for the church basement on Sunday, April 13. The pastor is Rev. Millard Haldeman.

The Zion congregation hosted a Church Growth Seminar for the Kansas churches on April 25 and 26. The seminar was conducted by Canadian Bishop, Roy V. Sider, and the book, "How to Grow a Church" was used. The pastor of Zion is Rev. Paul Z. Hess.

Pacific

A Youth Rally was held on March 22 by the Labish Village congregation. A Christian karate group, Faith and Company, were the special guests. The pastor is Rev. Art W. Cooper.

The Ontario congregation held a potluck supper and sing time in honor of their pastor and family, Rev. Jerel Book. A food shower was also given to them.

Stan Long, Manager, Christian Light Bookstore in Upland is presently serving as Vice President of BRASS (Berdue, Riverside Association of Sunday Schools) and is serving on the Workshop Committee for GLASS (Greater Los Angeles Association of Sunday Schools). Mr. Long has also accepted the chairmanship of the

Host Committee for the Christian Bookseller's Association Convention to be held in Anaheim on July 20-24.

Births

Correction: The birth of Benjamin Dourte (Jan. 10), inadvertently listed from the Lancaster congregation. Should have been the Pleasant Hill congregation, Ohio.

Atland: Tina Lee, born Aug. 15 to Mr. and Mrs. David Atland, Redland Valley congregation, Pa.

Becker: Stacy Dawn, born March 16 to Mr. and Mrs. Lynn Becker, Redland Valley congregation, Pa.

Channel: Kim Lee, chosen son of Rev. and Mrs. Norman L. Channel, pastor of the Campbellsville congregation, Ky.

Knepper: Greta Rae, born March 24 to Mr. and Mrs. Dennis Knepper, New Guilford congregation, Pa.

Masser: Michael James, born March 23 to Mr. and Mrs. Ralph Masser, Skyline View congregation, Pa.

Smith: Robert, born Jan. 19 to Mr. and Mrs. Robert Smith, Redland Valley congregation, Pa.

Weaver: Monica Joy, born March 27 to Mr. and Mrs. William Weaver, Nappanee congregation, Ind.

Weddings

Engle-Bunkers: Becky, daughter of Mr. and Mrs. John Bunkers, Fulda, Minn., and Philip, son of Mr. and Mrs. Eldon Engle, Abilene, Kansas, Dec. 21 in the Brookings, S. D., United Ministers Chapel with Rev. Howard Smith officiating.

Traver-Coverdale: Karen L., daughter of Mr. and Mrs. Donald Coverdale, and Kenneth, son of Mr. and Mrs. Howard Traver, March 22 in the Boyle Church, Ontario with Rev. Arthur Heise officiating.

Worman-Wylie: Kent R., son of Dr. and Mrs. Robert K. Worman, Elmira, N. Y., and Joy Lynne Wylie, daughter of Mrs. Dominic Sagolla, Wycombe, Pa., March 29 in the Calvary Memorial Church with grandfather of the groom, Rev. J. N. Hostetter, and Rev. George Rebsmen officiating.

Obituaries

Ballou: William M. Ballou, born June 14, 1888, in Cumberland Co., Ky., died March 24, 1975, in Adair Co., Ky. In 1936 he was married to Nola Mae Ballou who survives. He is also survived by five daughters: Mrs. Feyline McGaha, Mrs. Margie Anderson, Mrs. Lila Wolfe, Mrs. Eris Ehling, Estel; and six sons: James, Kenneth, Almon, Carlos, Lamarr, and Wayne. He was preceded in death by his first wife, Mattie Florence Garrison and a son, Virgil Leroy, Jr. He recently accepted the Lord as his Savior. The funeral service

was held in the Stotts, Phelps, McQueary Funeral Home, Columbia, Ky., with Rev. Wilbur W. Benner and Rev. Charles Ankney officiating. Interment was in the Haven Hill Cemetery.

Barrick: Gregory Allen Barrick, infant son of David J. and Elsie P. Russel Barrick, Newville, Pa., died April 4, 1975. He was born April 1. He is survived by one brother, Floyd. The graveside service was held in the Westminster Memorial Park, Carlisle, Pa., with Rev. Lorne Lichty officiating.

Hooper: Mrs. Mary W. Hooper, born April 1, 1882, in Entriken, Pa., died April 5, 1975, in the J. C. Blair Memorial Hospital, Huntingdon. She was the daughter of Caleb and Anna Cresswell Weaver. She was married to Bruce Steven Hoover who died in 1938. She is survived by two sons: Marvin and Walter; five grandchildren, and six great-grandchildren. She is also survived by one sister, and a number of nieces and nephews. The funeral service was held in the Masood Funeral Chapel with Rev. Daniel Brumbaugh and Rev. Bedsaul Agee officiating. Interment was in the Grandview Cemetery.

Miller: Mrs. Sara E. Miller, born Sept. 14, 1896, in Carlisle, Pa., died March 28, 1975, in the Holy Spirit Hospital, Camp Hill, Pa. She was the daughter of Jesse W. and Jennie Lautenslager Niesley. On May 7, 1918, she was married to Henry S. Miller who preceded her in death on July 20, 1963. She is survived by four children: Mrs. Marian Fohringer, Anne Verle Miller, Rev. Henry N. Miller, and Mrs. Esther A. Gregg; eight grandchildren; and two great-grandchildren. She is also survived by a foster brother and a foster sister. She is a member of the Cedar Heights Brethren in Christ Church. The funeral service was held in the Cedar Heights Church with Rev. Clarence Brubaker and Rev. Lloyd Buckwalter officiating.

Switzer: Ben Switzer, White Rock, British Columbia, died on March 5, 1975, in the Peace Arch Hospital at the age of 84 years. He is survived by his wife, Edna Lena Switzer; and two daughters: Mrs. Gretchen Johnson, and Mrs. Doris Cave. He was a member of the Kindersley Brethren in Christ Church, Saskatchewan.

Trautwein: Herman C. Trautwein, born Dec. 27, 1889, in Clay Center, Kansas, died March 22, 1975. He was the son of Mr. and Mrs. Adam Frederick Trautwein. In 1920 he married Lily Mauch who survives. Also surviving are a daughter, Harriet; a son, Paul; three grandsons; and a sister. He was preceded in death by a son, Willis, in 1942. He accepted Christ as Savior at the age of 16. He was a member of the Brethren in Christ Church where he served as deacon and church board member. The funeral service was held in the Upland Brethren in Christ Church with Rev. Elbert N. Smith and Rev. C. R. Heisey officiating.

Correction: In the Luther Yingst obituary (March 25), the survivors were inadvertently listed as a son and a daughter instead of a brother and a sister.

proud of the gospel

Leighton Ford

SEVERAL MONTHS ago we read of the death of U Thant, who was Secretary-general of the United Nations. When U Thant retired from the UN a dinner was given in his honor. Attended by the President and many top leaders from across the United States. He was toasted and praised.

When it came time for him to respond, he said (in effect); "if any of the things said about me are true, I would like to give the honor to my lord . . . Buddha! I was raised in a Buddhist home. Every day I read the sayings of Buddha. I believe Buddha was the greatest religious teacher and every day I examine my life to see if I've been worthy to be called a Disciple of Buddha."

I suppose that nine-tenths of those at that dinner were Christians. How many of them, I wonder, if they had been in U Thant's place would have said, "I give all the honor to my Lord Jesus Christ! I believe He is not only a great teacher but the Savior of the World! Every day I examine my life to see if I've been worthy to be called a disciple of Jesus Christ?"

Why is it that many who are called Christians seem to be embarrassed to speak out for Christ? When was the last time you saw a Christian saying table grace publicly, or reading a Bible openly? Now I don't think as Christians we are to be exhibitionists. Jesus hasn't called us to do our religious deeds "to be seen of men," quite the opposite. But our reluctance to identify with Christ . . . our hesitation to speak of Jesus to our friends and co-workers and fellow-students. All this raises the question are we in some sense ashamed of the Gospel? Have we lost the sense of thrill and wonder which once gripped men because the Lord had commissioned them, unworthy as they were, to carry his message to all the world?

Think of the contrast of Paul as he faced the prospect of a mission to Rome. He writes "I am eager to preach the gospel also to you who are at Rome. I am not ashamed of the Gospel," (or to translate it positively, "I am proud of the Gospel . . .") because "it is the power of God for the salvation of everyone who believes; first for the Jew, then for the Gentile" (Rom. 1:16). To Paul the Gospel was a cause not for shame, but for Glory! It was true! It worked! It was for all men.

Perhaps the root of our timidity is right here: We don't have the same confidence. If we want to become excited about sharing our faith, then we need to get rid of our misconception that people aren't interested in Christ and won't respond.

First of all, let's realize that what we're trying to communicate to people is not GOOD ADVICE, but GOOD NEWS! That's literally the meaning of the word "Gospel." Paul exults, "I am proud of the Good News!" Jesus said that He had come to "preach good news to the

poor," and told his followers to preach "the good news of the kingdom" to the ends of the earth!

This Gospel is not a command, but an announcement! Not an imperative; "do" — but an indicative; "done"! God has done for us in Jesus something we could never do for ourselves. Jesus Christ is the strong right hand of Almighty God, intervening in the human predicament, reaching down to rescue us and lift us! And this is not a message that changes from age to age. It's something that happened once in history and it's good news for all time! The Gospel is not mere words, theories or ideas . . . "I am proud of the Gospel," says Paul because it is God's power!" This good news is not a theology *about* power; it is power, "dunamis" . . . the events . . . God's dynamite for our 1975. It is the power to God for Salvation.

"Salvation" — does that sound old-fashioned to you? It's really a power-packed concept that may well be expressed by our modern word "liberation." It means that God sets us free, gets us off the hook of our self-centeredness and liberates us to serve God and others! And the power by which God saves us is, paradoxically, the weakness of the cross. The Good News is that God identified himself with us in our lostness, humbling Himself to a criminal's death on the cross, dying for our alienation that he might live in us by resurrection power!

"The kingdom of God is like unto . . ." electricity. For power to flow efficiently through a wire there must be *maximum contact*. Are you living in open, daily contact with God? Do you speak with Him? Worship Him? Read His Word? Then if a wire is to be an efficient conductor of power there must be *minimum resistance*. And if you and I are resisting God, fighting Him, refusing the way of the cross, insisting on running our own lives, holding out on our obedience, living in wrong relationships with others, then God's power will be choked off.

Finally, we lose our sense of embarrassment about Jesus when we realize the Gospel is not for a favored few, but for all who respond! As Paul says, It's God's power to save "everyone who believes; First the Jew, then the Gentile. *All* have sinned and *all* who call upon the name of the Lord may be saved. We preach not ourselves, but "Christ Jesus as Lord," said Paul. If we are calling men to ourselves, our life style, our culture, we may sometimes need to be embarrassed. But if we are joyfully inviting our friends and neighbors at home and around the world to trust and follow the Jesus who is Lord of all cultures and captive of none, then we can witness with the same strong conviction that Paul had: "I am proud of the Gospel!"

Let's be proud of this Gospel! It is good news. It works powerfully. It is offered to all people. If you have not believed it — believe now. If you have — then pass it on.